HARAMBEE FLAME

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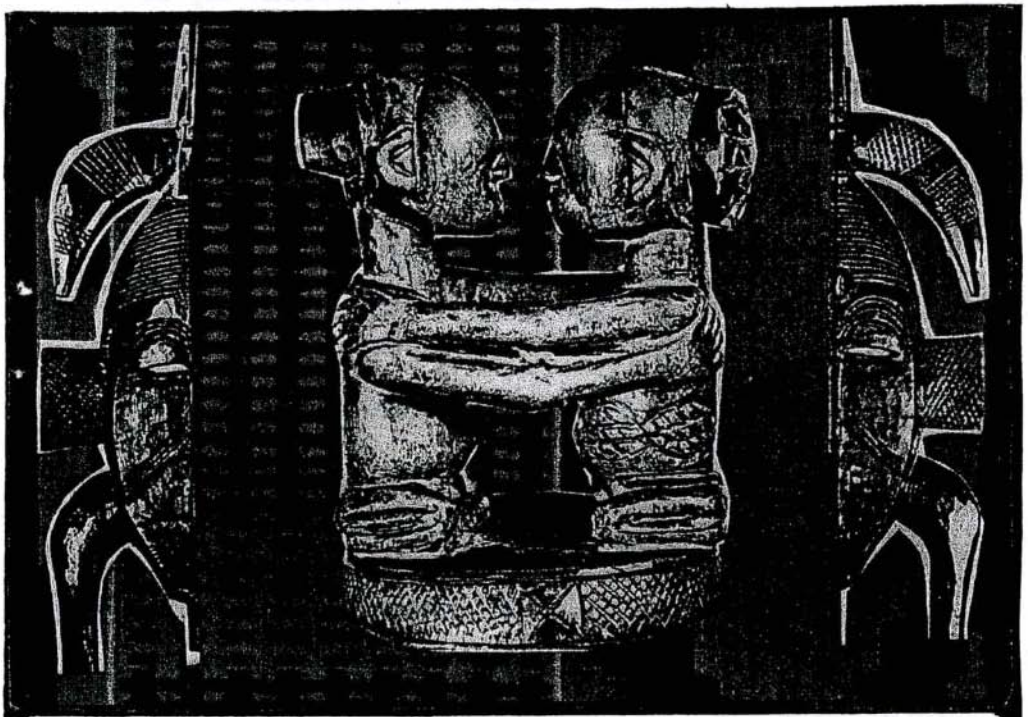

In This Edition:

Commentary: Dead Man Talking; **Publications; From Other Sources:** Coffee Company's Efforts to Improve African Community's Economic Health, Head of Ghanaian Organization Offering Land Partnership, Awards Ceremony for not Your Average Scouts, Brazil's Descendants of Enslaved Africans Pushing for Land Rights, James Meredith Looks at Brazil, How Africans Will Fare in Post-Castro Cuba; **Kuumba:** Alienology; **Back In Time; Announcements**

EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Dead Man Talking

For at least three or four days, CBS was doing promos about the "exclusive interview" of Morgan Freeman by Mike Wallace that would be aired on "60 Minutes." The network hyped the interview to implant in people's heads an expectation that something truly shocking and/or profound was going to be pried out of Freeman. The promos did let us know that this African actor was going to say something about so-called "black history month." And for those of us who have kept up with Freeman over the years--observing the kinds of acting roles he's played and recalling that he made it clear, some years ago, that he considers himself, not an "African-American," but an "American"--there was nothing shocking about what Freeman would have to say about "black history month." As to profundity, everything in its time.

So let's get to the interview, to the part where Morgan "Driving Miss Daisy" Freeman dismisses "black" history as "ridiculous." Mike Wallace reacts immediately, with a facial expression and body language to indicate that he's dismayed. Morgan's already thrown his jab. Here he comes with the right cross: "Is there a white history month"? Again, Wallace portrays dismay, then gets his stuff together, replying that he's actually Jewish. But Morgan's ready for this, asking if there's a Jewish history month. When his interviewer responds in the negative, he asks if he <u>wants</u> a Jewish history month. Wallace says "no."

We're going to break at this point and ask why there's no "white" or Jewish history month and why Mike Wallace said he did'nt want one. The interview ran by this as if it were a chubby kid, with a gazelle-burger suit on, running past a lions' den. As to the question of why there's no "white"(European/Caucasian) history, the answer is about as uncomplicated as an answer can be. The history of Europeans(Caucasians) is celebrated, memorialized, etc. <u>every day</u>. Europeans who run the largest

commercial media, the U.S. school system, and other idea-communicating institutions employ truth, lies, exaggerations, omissions, etc. to perpetuate a belief in the superiority and supremacy of "whiteness." So Mike Wallace, being European("white") and neck-deep in the European-supremacy propaganda business, knows there's no "white" history month and no need for one.

As to Wallace's saying he's Jewish and that he has no desire for a Jewish history month, he probably figured that, if his interviewee could throw jabs and right cross he could try a feint to distract him. He said "Jewish" as if this meant he weren't "white," as if Jews were a "race" of people. But some of us--not enough, unfortunately--realize that there are European Jews, Asiatic Jews, African Jews, etc.; just as there are European, Asiatic, African, and other Christians and Muslims. Maybe this was his way of trying to get on the actor's good side by passing himself off as some kind of "fellow minority." Will the tricks never end?

Much has been said and written about influence in and control of the U.S. media by European Jews. When Wallace claimed his Jewishness and maintained that he wanted no Jewish history month, that might have just been the little devil in him saying, "This is our story. We've been in charge of telling it, anyway." Afterall, when you're operating under the delusion that you are God's "Chosen People," you can tell anybody's stories and tell them any way you want.

We return now to Morgan "Driving Miss Daisy" Freeman. He says that he doesn't want a black history month but, instead of saying something to the effect that the history of African people ought to be included in any true study of U.S. history, he simply says that "black" history is American history. How are we supposed to interpret this? Is Morgan expressing a view that American history cannot be truthfully and adequately told without significant exploration of the roles African people have played in the making of what this country is? If so, he's right on target. But we have to remember that this is someone who insists that he's not an African-American, but an American. So there's a good chance

that he is also expressing a belief that Africans have no meaningful history outside of U.S./American time and space.

It's kind of funny, in a really twisted sense, that Morgan "Driving Miss Daisy" Freeman believes that "black" history is American history because it is this very concept of history that produces a Morgan Freeman, and other Africans who have little or no appreciation or recognition of their Africanness and cannot see themselves as having an identity apart from the U.S. "Black" history month programs, tributes, etc. that deal with our(African) history as if it began and ends in what is now the United States and propagate the notion that we should be proud Americans are programs that contribute to the producing of mental slaves, not free men(and women).

A teaching of history that essentially disregards the tens of thousands of years of our history that transpired before there was a U.S. is a teaching that contributes to the producing of African people who, like Morgan Freeman, are not, intellectually and spiritually, a part of the collective life of African people. As such, these folks, when they speak, are nothing more than dead men(or women) talking.

-Editor

PUBLICATIONS

The African Connection Newspaper is a by-weekly publiished by African Connection Newspaper, Inc. Kanmi C. Fashola is its editor-in-chief. Write to: African Connection Newspaper; P.O. Box 431631; Los Angeles, CA. 90043; Tel. No.: (323) 292-6397; Web site: acnewsin.com

Free-Thought is a quarterly newsletter published by Zenith House of Rastafari. Its editor-in-chief is Universal L.I.F.E. Allah. Write to: Free-Thought; P.O. Box 25694; Richmond, VA. 23260; Tel. No.: (804) 573-2519

FROM OTHER SOURCES

Coffee Company Owned by Africans Cited for Efforts to Improve African Community's Economic Health and Educational Opportunities

"...Creative, innovative, altruistic, conscientious, and conscious. All of those words describe the owners and operators of Farley's Coffee...Farley's has implemented a brand new 'give back' strategy with its new 'Hip Hop Blend', which is exclusively designed and marketed to help Historically Black Colleges and Universities and underprivileged students, through a portion of the proceeds of each sale of that blend of coffee.

"Chairman and CEO Raymond Wilford said, 'With increasing demands to help sustain education, it is important to take the time to support our communities within one's capacity to give'...Familiar to all who follow pro basketball, NBA legend Lenny Wilkens has joined Farley's Coffee, Inc...

"...Farley's [has] an annual minimum blending, roasting and delivery capacity to deliver 25 million pounds...Ricky Fyles[company president] laments on why a Black-owned coffee company does not get the level of support from Black people commensurate to our overall consumption of coffee...One of Farley's goals is to provide 200 franchise opportunities to prospective entrepreneurs. Coffee, virtually a recession proof commodity, second in worldwide sales only to oil, some of the best of which is grown in Africa, can provide profitable, vertically integrated business ventures for Black people..."

-from "Farley's Coffee: The Right Blend of Success," page 29, Dec. 20 THE FINAL CALL(Chicago, IL.)

Head of Ghanaian Non-government Organization Offering Land-development Partnership to Africans in U.S.

..."Nana Kwadwo Akpan, head of Fihankra Interntional, a non-governmental organization based in Ghana, is making an offer that African Americans will find hard to refuse. He is the custodian of 30,000 acres of prime Eastern Region landscape that is being made available free of charge in exchange for a future promise of community development. Fihankra International is partnered in this venture with the 2020 Group, a Philadelphia-based real estate development and investment entity that was created specifically to find investment opportunities in the 'motherland'.

"The goal is to build an economic community of 250,000 residents--Black Diasporans who are searching for a way to reconnect with Africa...

"In Philadelphia, the chief, whose complete title is chief and custodian of the Stool and Skin of Fihankra, met with the members of City Council and the School Reform Commission and held a town meeting sponsored by the 2020 Group at Temple University, where Nana Akpan told the general public how they can take possession of the 10,000 square foot home sites that have been set aside.

"The initial phase of the $7 billion project consists of 500 home sites, an African-centered secondary junior and senior boarding school, science and vocational center, sports and entertainment complex, senior citizen home and an international broadcast communications facility.

"This entire sojourn by Nana Akpan is part of Fihankra and the 2020 Group's new national promotion campaign to inform Americans of African descent of the idea of investing in Ghana by developing the 'free land' into primary or second homes and taking advantage of new business, employment and investment opportunities offered by the Fihankra project plan.

-from "Coming to America: Ghanaian Chief Crosses Atlantic to Cement Ties That Bind," page 5, Jan. 4 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

Awards Ceremony for Not Your Average Scouts

"On Monday, December 5, 2005, the Claiborne County community honored New Afrikan Scouts at an awards ceremony. During the 2004-2005 school year, over twelve youth ages 6-16 participated in a variety of activities including field trips to Jackson, MS; Memphis, TN; and New Orleans, LA for networking with other progressive youth groups and adult role models.

"Additionally, they attended Camp Pumziko, an annual week-long summer leadership camp in Georgia and later received training in outdoor wilderness survival skills in overnight encampments in Claiborne County.

"The New Afrikan Scout program emphasizes leadership skills through excellence in academic, civic, social and cultural development at home, in school and the community. During the year, periodic public celebrations are conducted for Malcolm X, Marcus Garvey, and Kwanzaa holidays. Scouts submit written reports on all activities to accentuate their journalistic and language art skills.

"...The local New Afrikan Investment Association, Inc. chapter has generously provided financial and motivational support to supplement the scouts' annual fund-raising campaign and Rites of Passage socialization programs..."

-from "Community Honors New Afrikan Scouts at Awards Ceremony," page 6A, Dec. 15-21 JACKSON ADVOCATE (Jackson, MS.)

Brazil's Descendants of Enslaved Africans Pushing for Land Rights and Other Corrections of Injustice

Brazilian descendants of runaway slaves, known as 'quilombos', are hoping a new law will finally give them the right over their own land. In late November, they marched on the capital, Brasilia, with other black groups demanding racial equality. The march, called Zumbi+10 Against Racism and for Equality and Life, was the second modern mobilization of the largest black population in the world after Nigeria...In 1995, a similar march commemorated the 300th anniversary of the killing of Zumbi, the iconic

leader of Quilombo dos Palmeres, a community of 30,000 people quashed by the military.

"The proposed racial equality law is expected to bring together a host of measures for Afro-Brazilians, including combating illnesses that affect only the black population, introducing quotas in private and public education, and recognizing the quilombos' rights to their settlements. Currently, only 119 of more than 1000 Afro-Brazilian communities have been given titles to their land...

Quilombos, who are descendants of three million African slaves brought to Brazil, formed their own communities in remote parts of Brazil, keeping their own distinct traditions and culture. Segregated, many of these communities have not changed in centuries, living on subsistence agriculture and self-medication from passed-down knowledge of preparing herbs. Language, religion and culture survive from their African roots.

"In the past decade, quilombos have been linking up with black non-governmental organizations and pressure groups to press for rights, winning their first land recognition in 1995 in Oriximina in the northern state of Para, covering 665,000 hectares of Amazonian forest...

"Half the country's 180 million people are of African descent. The correlation between race and poverty is all too evident--70% of those living below the poverty line, principally in favelas, or slums, are black...Helio Vargas is the director of programming for Record TV, which boasts one of the very few programs to have a black presenter, Netinho, and feature black issues...

"On November 20, Netinho launched Brazil's first black channel TV 'da gente', which featured Pele, football's first black superstar, and Nelson Mandela on the transmission's launch. As for the Zumbi+10 march, which ended last week with performances by Afro-Brazilians in front of the National Congress, it took place during the national year for the promotion of racial equality in Brazil."

-from "Quilomb: Brazil's Slave Descendants Seek Justice," page 4, Jan./Feb. TURNING THE TIDE(Culver City, CA.)

James Meredith Gets First-hand Look at Brazil

"...James Meredith...ventured to Brazil on November 15 under a grant from the U.S. State Department following an invitation from a Brazilian Black Rights Activist... Meredith's trip to Brazil occurred only days before the opening of the large nation's first black television channel, TV da Gente, or Television of the People...'This will turn out to be the most important development ever in terms of communication for black communities all around the world', Meredith told Guardian reporter Tom Phillips. 'Unlike the United States and South Africa, Brazil established a system of white supremacy without the obvious signs like segregation or apartheid. Until Brazilians start to face up to this reality, the legacy of slavery will continue...

"Brazil's national census figures show that only 62.7 percent of its 'white' population(any economically viable person with any amount of white blood in his family bloodline is considered to be 'White' under Brazilian law) has access to basic sanitation in the home. Among black Brazilians, only 39.6 percent have homes with sanitation, the same census report indicates.

"The 72-year-old Meredith...spoke before a number of groups in Sao Paulo, under the sponsorship of the Secretariat for Partnership and Participation. The Co-ordination for Black Issues(CONE) was the first of many groups that he spoke to, beginning November 18...

"Nearly all educated and well-to-do persons of color are officially classified as white. The racial lines in Brazil go back for more than 300 years.

"'Education plays an essential role in the construction of an identity in Black people', Meredith said, 'especially in Brazil, where the slavery records were destroyed by the government in 1891'...

"Brazilian Lourdes Teodoro points out some of the strange contradictions in Brazil's official approach to race and racism. 'Slavery was finally abolished in 1888', Teodoro says. 'And today racism is banned by the Consti-

tution and punishable by imprisonment. However, black people in Brazil are far from having their human rights respected: violent racist attacks are an everyday event...

"As Meredith pointed out, and Teodoro elaborates, Brazil's school system institutionalizes the racial line in favor of whites. The elementary classroom is where 'Black invisibility' begins because all textbooks are written by whites and black pupils learn from such books only that their ancestors were freed by Princess Isabel in 1888...

"Meredith also points out that the slums of Brazil...have been given the 'Chicago' treatment. Just as Chicago Mayor Richard A. Daley built high walls to screen off his vast slum tenements from visitors to the National Democratic Convention in 1968, so too have Brazilian authorities built twelve-foot walls around most of their big-city blighted areas...

"During the Nazi era in Europe, Brazil wanted to avoid the stigma of being viewed as a 'mongrel' state. Thus Getulio Vargas, the longest-serving president of Brazil, forced his legislators to pass a law that shifted Brazil from an estimated 80 percent black nation, by United States standards, to an 85 percent 'white' nation by its a single drop of white blood rule..."

-from "Meredith: 'Black Brazil Holds Key to Solution of American Racial Issues,'" pages 1 and 17, Jan. 5-11 JACKSON ADVOCATE(Jackson, MS.)

The Question of How Africans Will Fare in a Post-Castro Cuba Considered

"The latest rumor from Cuba is that the nation's leader, Fidel Castro, may have Parkinson's disease...Castro has long been the subject of near-death rumors, despite the general health he enjoys at 79 years old. The reports usually originate in Florida's exiled Cuban-American community, where many have never forgiven the Cuban leader for taking power on the island during the 1959 revolution.

"...the inevitable reality of Fidel Castro's true passing is bound to lead to drastic changes on the island nation.

And the most striking changes will affect the lives of Afro Cubans.

"'Black Cubans continue to lag behind white Cubans' notes the journalist and activist, Willie Mack Thompson. 'Pres. Castro has spoken to this...but this is especially frightening in an anticipated leadership transition.

"'My concern is that if Black Cubans enter into this transition with less resources and income--less status --they will not be able to compete and will thus be relegated to their pre-Revolutionary status. It will be a class struggle based on status'...

"Cuba's survival has been buttressed by the education, employment and social inclusion of its large Black population. But the fact that Blacks are not central to the political structure in Cuba may prohibit Afro-Cubans from playing a central role in controlling the island post-Castro.

"'The Black population there realizes that they have made gains since the Revolution', notes Harlem activist Elombe Brath. 'They understand that it's to their advantage to maintain the Revolution'...

"'There has always been a relative silence among Cubans about race and racial inequality', said Dr. George Priestley, who directs the Latin American Area Studies department at CUNY's Queens College. 'And given the fact that so much has been done to erase the racial problems the island had, and that so much was done to address the issues of structural inequality, racial identification was for a while not encouraged. And a Black identification was particularly not encouraged'.

"The popularity of reggaeton, hip-hop and floetry among Afro-Cuban youth may spark a higher degree of ethnic awareness, Priestley added. And that ethnic awareness --or Black pride--should spur stronger political responsibility...

"'After Fidel, the Cubans in Miami will simply pounce on the island', this journalist contends. 'They have

connections in Cuba; they have their people in place in Cuba already. When they take over they're going to be opening up the political arena to the U.S. again.

"'The problem is going to be with Black Cubans who are not used to taking orders and won't stand for it. The white Cubans in Miami are still racists. They're making preparations for their return, but their plans don't include concerns about Black people'.

"The majority of Miami-based Cubans are right wing and anti-Castro, called 'gusanos'(worms) or 'vendepatria' (traitors) by Castro supporters. There are left-wing Castro-supporting Cubans also living abroad, but they are not as frequently heard from in the media, because they are generally labeled communists...

"'Fidel...will die one day', notes the Afro Cuban journalist, author, and broadcaster Pedro Perez-Sarduy. 'But Cubans know that Cuba has been transformed into a revolutionary nation over these past decades. And Cuba will remain a revolutionary nation for many years to come --with or without Fidel!

"'I think these kinds of worries, so often repeated in recent years--mostly by people of goodwill, who don't live in Cuba--is in many ways similar to the wishes of those who don't want the best for Cuba after Fidel dies'..."

-from "Can Afro Cuba Survive After Fidel," page 2, Dec. 22-28 N.Y. AMSTERDAM NEWS(N.Y., N.Y.)

ALIENOLOGY

i feel like a alien sometimes
in this country that's not mine
but it aint just that
and not just this metal-door-slamming
every-kind-of-nonsensical-rule-making joint
it aint just that
but something closer
something intimate
brown-skin and nappy-headed like me
and i feel like a alien
at the tangled crosswinds
of too many conversations
of the essential garbage talk
of so-called "niggas"
so-called "bitches" and "hos"
from the voices of brown-skin
nappy-head dudes like me
of brown-skin, nappy-head dudes
feeding on schemes and fantasies
of pimpism and playerhood
gangsterism and towering cash
and i feel like a alien
at the tangled crosswinds
of arguments in the dayroom
in the chowhall
in the gym
on the yard
where the craziness gets played out
the hate turned against ourselves
in what feels like a bad dream i'm
having trouble snapping out of
as i get up on what seems
like the wrong side of the dead
who walk with the two-legged limp
of much too casual
damned near routine self-contempt
from the modern-day leg-irons of the head
that cut to the bone
and 500 years worth of trauma
festering in the gash
of the pain we endure

brown-skin, nappy-head dudes like me
gangsta-wrapped in raggedy gauze strips
of hollywood mummification
under the hypnosis of bass beats
and induced false memories of mobster times gone by
of cigars, pin-stripes, and linguini
brown-skin, nappy-head dudes like me
stumbling through life
misguided by fatherlessness
and mothers too young to know about mothering
and having to do their best
when too many times
their best just aint good enough
while neighborhoods have lost their neighbors
and children come to be known as "hood rats"
on the loose and unknown
in a twisted circus
where eyes that are out of focus
see sisters as "chicken heads"
and brothers as "busters"
and jeans and sneakers be fashion statements
if they got names that AINT ours
and priced sky high
WAY beyond their worth
i feel like a alien sometimes
at the tangled crosswinds
of lives going down in flames
while brown-skin, nappy-head dudes like me
say "don't hate the player, hate the game"
but we got to be brain-dead
to believe this thing aint serious
and if life IS a game
a lot of us aint really in the mix
we're just pit bulls biting and getting bit
while handlers in seats
wait with either doggie treats
or shovels to dig the dirt
if we get badly hurt
which we do
over and over again
and i feel like a alien sometimes
like a alien sometimes
like a alien sometimes
at the tangled crosswinds.

BACK IN TIME

The Pope made his official decree known through the publication of "bulls." These important papal letters covered topics from canonization to decrees, and were often treated as law. Therefore, when Pope Nicholas V issued the bull Dum Diversas in 1452, which granted King Afonso V of Portugal the right to reduce to "perpetual slavery," all "Saracens and pagans and other infidels and enemies of Christ" in West Africa, this virtually "blessed" the enslavement of West Africans by the Catholic Church. In 1454, the Pope followed up Dum Diversas with the bull Romanus Pontifex, which granted Portugal the more specific right to conquer and enslave all peoples south of Cape Bojador. These papal bulls did far more than grant exclusive rights to the Porutuguese; they signaled to the rest of Christian Europe that the enslavement of sub-Saharan Africans was acceptable and encouraged...

Interestingly, many Catholic priests honed in on the following portion of the Bible as the true basis for God-ordained slavery...there are a set of laws in Leviticus. In chapter 25, verse 38, it reads: "I am the Lord your God, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your God. And if one of your brethren who dwells by you becomes poor and sells himself to you, you shall not compel him to serve as a slave. But as a hired servant and sojourner he shall be with you and shall serve you until the year of Jubilee." (All debt was to be forgiven during the year of Jubilee.) Verse 44 says, "And as for your male and female slaves whom you may have from the nations that are around you, from them you may buy male and female slaves. Moreover you may buy the children of strangers who sojourn among you and their families who are with you which they beget in your land, and they shall become your property. And you may take them as an inheritance for your children after you, to inherit them as a possession; they shall be your permanent slaves." These were the passages that confirmed their right to enslave non-Christians, non-whites, and non-Europeans.

All of these Biblical "confirmations" of God-ordained slavery were compatible to the European "blood consciousness," which was more important than nationality. Europeans, especially Spain and Portugal, had long adhered to a rigid social hierarchy based on lineage. Only those who could prove "pure," Catholic blood were eligible for government positions, entry into religious orders, and membership in guilds.

This hierarchy was equally important in sustaining the rationale for enslavement of non-white Africans, because of their dark skin and cultural differences. The European predisposition for blood consciousness paved the way for negative stereotypes to be developed with regard to the African. Throughout Christendom, these stereotypes quickly came to be associated with skin color...

In 1596, and again in 1601, Queen Elizabeth ordered the expulsion of all "Negars and Blackamoors" from the reign. She wrote that she was "highly discontented to understand the great numbers of Negars and Blackamoors which...crept into this realm since the troubles between Her Highness and the King of Spain...as also for that the most of them are infidels, having no understanding of Christ or his Gospel." The rationale provided by the Queen was tied to concerns over competition for food and shelter between Africans and "her own liege people." Her words were an unequivocal statement that "Negars and Blackamoors" could never aspire to be English...In the end, Queen Elizabeth's order to expel Africans was one of political, cultural, and racial expediency. Ironically, as blackness become synonymous with notions of political and cultural inferiority, England and Spain were drawn closer together by their common whiteness and European "civilization."

Source: "God, Slavery and the Catholic Church," by Otis L. Cavers, which appeared in the March 24-30 edition of Our Weekly newspaper(Los Angeles, CA.)

ANNOUNCEMENTS

The Harambee Afrikan Cultural Organization annual African History Program will be held on Tuesday, Feb. 28th from 5-7:45 p.m. at the state prison in Lincoln, Nebraska. The theme for this is year's program is "History Begins at Home." With this theme, we intend to stress the idea that there can be no true understanding of who we are, as African people, without an exploration and examination of our history where it begins--at home on the African continent. Please call (402) 479-3379 for information on attendance, etc.

The African American Studies and Research Program at the University of Illinois Champaign-Urbana is sponsoring a conference--Race, Roots, and Resistance: Revisiting the Legacies of Black Power(March 30-April 1, 2006). We are seeking papers and panels that engage the complexities and nuances and interpret the past or examine current conditions, but also that chart the trajectory for Black liberation and radical social transformation. Conference panels will examine: Black Power and the Arts, Black Power on Film, Black Power and Entrepreneurship, Black Power and Gender, Black Power and Black Women, Black Power and Electoral Politics, Black Student Union: Past and Present, Black Power and Hip Hop, Black Power and Black Studies, Black Political Prisoners. For more information, call (217) 333-7781.

The 2020 Investment Group is based in Philadelphia, Pennsylvania and can be reached at (215) 247-1545 or online at www.2020group.net

As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

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Eso/Alakosa Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee - Les Wagner

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Wopashitwe Mondo Eyen we Langa